Islam and Christianity were later to be. It came and was already firmly established before these had arrived, and, by its chronological priority, made progress more difficult for the other two. It entrenched itself in China, moreover, in the one time after the third century B.C. when, over a long period, the structure of Chinese life was greatly weakened and could offer little resistance. By the time when, centuries later, Islam and Christianity appeared on the scene, the Empire was once more unified and Confucian philosophy and the Chinese social structure were in a position to oppose new and revolutionary ideas. The disorganization in every phase of Chinese life which has come in the twentieth century is, to be sure, more profound than was that of the third to the seventh century, but so far it has not been nearly so prolonged. It is significant, moreover, that during these recent years Christianity, the missionary faith of to-day, has been making phenomenal gains—in part a contemporary illustration of the way in which Buddhism won its great victories.

Buddhism was brought to China through numerous foreign missionaries. From the names that have come down to us we know that some were from Cambodia, some from Ceylon, and some from India, including South India, and that others, perhaps the larger proportion, were from what are now Northwest India and Afghanistan (where, it will be recalled, the Kushan kings, a Yiieh Chih dynasty, had espoused it), and from regions in Central Asia to which the faith had spread from that center—Parthia, for example, and what is now the New Dominion. Some came to the South by way of the sea, and others to the North by the over-

land trade routes.

Among the many names that we have is that of Dharmarak-
sha, a native of Tunhuang—near what is now the extreme west-
ern border of Kansu, and so a center where many influences were
to be found coming east and west over the trade routes. He is
said to have known thirty-six languages or dialects. Arriving at
Loyang in 266, in the next half-century he is reported to have
made translations of more than one hundred and seventy-five
Buddhist works. We hear also of Kumarajiva (344-413), the
son of an Indian father and of a princess of Kucha, a famous
Buddhist center in what is now the New Dominion. He was edu-
cated in part in Kashmir, was brought back a captive from